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# Washington Meeting of the War-Time Commission

## Federal Council Bulletin

A JOURNAL OF RELIGIOUS CO-OPERATION  
AND INTER-CHURCH ACTIVITIES

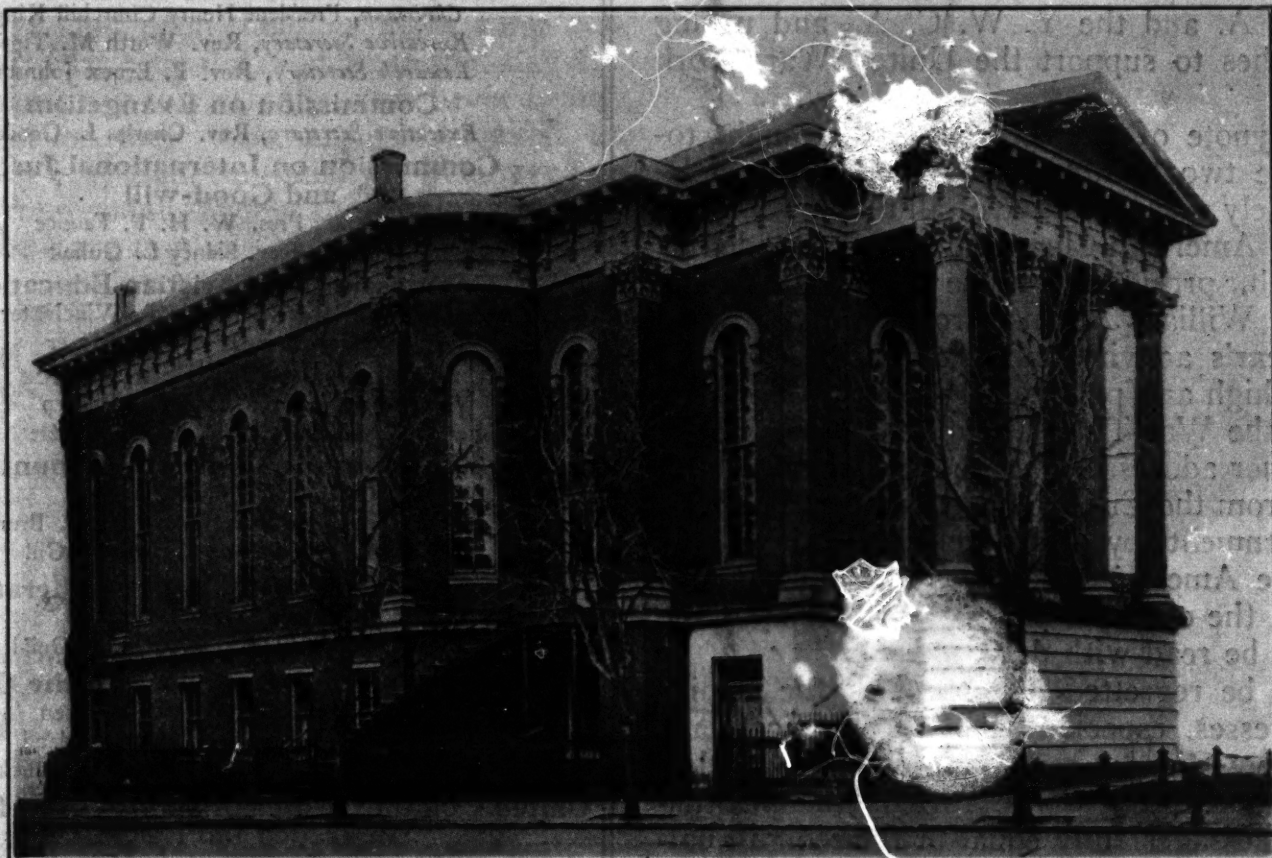
Vol. I

NOVEMBER, 1918

No. 10

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### Historic Meeting Place of the Commission



NEW YORK AVENUE PRESBYTERIAN CHURCH

"The Church of the Presidents," whose flag-guarded Lincoln pew was mute evidence of the spirit of him who faced the problems of war reconstruction "with malice toward none and with charity for all."

### Addresses on the War Problems of the Church by:

Rev. Frank Mason North  
Rev. William Adams Brown  
Rev. Arthur T. Guttery  
The Bishop of Oxford  
Major John T. Axton

Chaplain John B. Frazier  
Major Bascom Johnson  
Mr. Ivy L. Lee  
Hon. Frederick P. Keppel  
Bishop C. H. Brent

DEC 31 1918



## FEDERAL COUNCIL BULLETIN

*A Journal of Religious Co-operation  
and Inter-Church Activities*

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JASPER T. MOSES

105 East 22nd Street :: :: New York, N. Y.



### The Washington Conference

A BRIEF summary of the Second Annual Meeting of the General War-Time Commission of the Churches held in Washington, D. C., on September 24, 1918, was given in the October BULLETIN. In that number were also presented the resolutions passed endorsing the work of the Y. M. C. A. and the Y. W. C. A., and urging the churches to support the United War Work campaign.

The keynote of the occasion that brought together the two hundred and twenty-eight delegates, widely representative of all that is forward-looking in American Christianity, was sounded by Dr. North, president of the Federal Council. Secretary William Adams Brown, in his record of the year's activity and progress, also makes clear the high and purposeful idealism that characterizes the War-Time Commission.

The other addresses, by the distinguished messengers from the English churches, by officials of our government, by our Chaplains and by representative American churchmen keenly alive to the needs, the opportunities and the perils of the hour, will be read with deep interest.

It is to be regretted that some of the significant addresses, especially that of the Secretary of the Navy, did not reach us in time for publication, and that our space forbids the printing of other messages fully equal in their high quality to those which are here presented. Secretary Macfarland's report of his mission to France, which was a feature of the Washington gathering, was presented in detail in the September BULLETIN. Among the other speakers were Bishop William F. McDowell, Lt. Col. E. A. Brown, Rev. Paul M. Strayer, Rev. F. H. Knubel, Rev. B. D. Gray, Prof. J. R. Hawkins, Dr. H. C. Herring, Dr. Alfred W. Anthony, Dr. Harry E. Fosdick, Dr. Worth M. Tippy, Dr. Henry A. Atkinson, Secretary R. P. Wilder of the Y. M. C. A., and Col. W. F. Jenkins of the Salvation Army. A letter of regret was read from President Wilson, who had expected to be present.

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# FEDERAL COUNCIL BULLETIN

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## The Church and the Problems of the Future

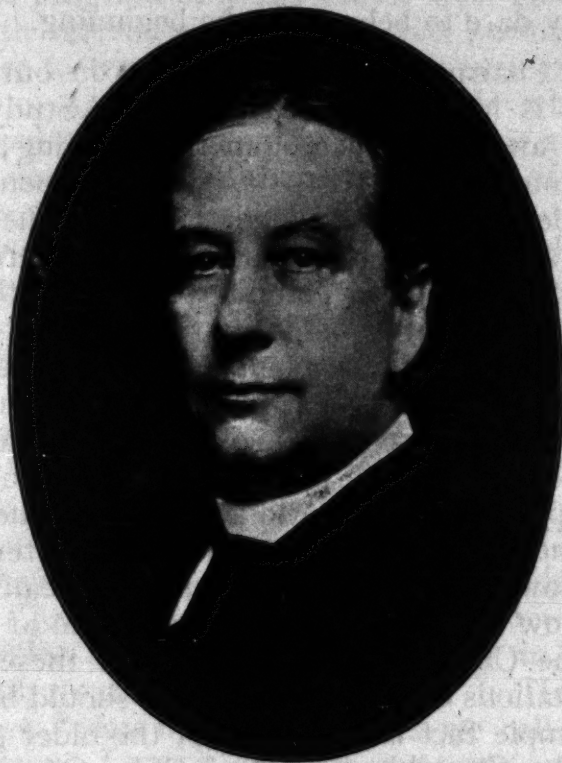
By Rev. Frank Mason North, D.D.

President of the Federal Council of the Churches of Christ in America

I WAS reminded, when Dr. Guttery was telling us in his convincing way that we are all British, of the saying of one great statesman who belongs to the whole world, though for a time he seemed to belong only to England, Oliver Cromwell. Once confronting a great problem he said that he knew that it could not be solved without religion. "I raised such men," he said, "as had the fear of God upon them, as made some conscience of what they did, and from that day forward, I must say to you, they were never beaten, but whenever they were engaged against the enemy they beat them continually." We have here in this group today, and in the message brought to us, as we are thinking of the deeper things of the spirit, an illustration typical of the fact that this war will be won by men who make some conscience of what they do, who are in it not because of commercial gain or for territorial aggrandizement or for any of those material purposes that make for the greatness of nations, or even for the greatness of humanity, but are in it because of their vision of the ideals of right, because of convictions as to divine justice, because of belief in the love of Jesus Christ and the equality of men in the sight of God in one great brotherhood under His eye and under His hand.

But, Mr. Chairman, I am asked to represent this committee which has been formed [The Committee on the War and the Religious Outlook], and make a comment or two upon it. It has been felt by the Commission, by the officers of the Federal Council, and I think by those who are in the great denominational groups, as well as by many a man in his own quiet thinking, that, after all, one of the greatest of the demands upon us at this time is clean and deep thinking concerning the position of the Church, the organization of its activities, its ideals, when the sound of the guns has ceased, and when we know that we are at the threshold of a new, fresh day. This committee has been organized at the suggestion of this Commission, and by the action and with the definite purpose of the Federal Council's Committee of Administration, as a committee to study, quietly as we may and deeply as we ought, those great

spiritual implications and those practical questions that have to do with the condition of religion, the religious outlook, as we call it. The chairman of



Rev. Frank Mason North, D.D.

the committee, Dr. Henry Churchill King, of Oberlin College, is overseas now. After organization, the committee prepared some of its plans, determined upon the great subjects upon which it desires special investigation and study, and President King has gone to make personal examination of the conditions in the army in both France and Great Britain. Dr. William Adams Brown is Vice-Chairman of the committee and acts for it. Communications will be welcome and may be sent to the Federal Council's office, or to the office of the Committee, which is at 105 East 22nd Street, New York City.

### Expectancy the Keynote of the Church Today

Mr. Chairman, it is part of the Church's business to be thoughtful, to be prophetic, if that may be; to undertake to make clear to ourselves the great principles upon which we must move in the



progress which ought to be made by the Christian Church in such conditions as these days bring us. One of the greatest assets of our time, one of the most divinely assuring demonstrations of the vitality of the present generation is that there is no word spoken, none has been spoken on this problem today, that has not in it *expectancy*. We are looking to what we shall do and be after the war. There is no *requiem*. You have no bell that tolls for death of Church, of civilization, of humanity. There has been the constant reference, and it is in all our thinking—and, indeed, I am glad to believe that it is in the thinking of all the nations, even of our enemy nations—to what shall be after this struggle is over. If I found that you and I and all the rest were thinking simply up to date, not beyond today, I should feel that we were near our end and not, as I think we may dare to believe, at the beginning.

Mr. Chairman, every enterprise in our home society is looking into that future. Study your papers and see what commerce is doing; study your journals and listen to your laymen, your comrades in the Government, and in all the enterprises, and what you will find is that Government, our Government, is planning an "after-the-war program." Why should not the Church? How dare the Church not plan for the next step in the journey and the next plan to be inaugurated? The Church must pray and think and plan! It must get into the heart of itself and find out what its purpose is in this world at this very time. We must interpret the facts of today in the terms of tomorrow. We must find out the meaning of tomorrow as indicated in the experience of today. And the Church, more than any of these other organizations or groups or classes, should be at it. The simple fact is that none of the older groups have the Church's theory of life. Ours is the two-world theory of life, not the one-world theory. The Church is not thinking in terms of latitude and longitude. It moves out to the horizons and beyond. It touches all that is today, but it has in its heart also all that is to come tomorrow. It deals with the visible things, but it deals with them in the expectation that they must be tested by the things that are invisible. We in the Christian churches ought to deal, as every other great beneficent organization should, with the welfare, with the comfort, with the morale of the men and the women of our own time in the present conditions; but we still believe that there is eternity, that there is a world in which this is encompassed, that there is an invisible life which belongs to every soul in this great world of struggle, and we have no right so to interpret our tasks as to exclude our relationship to that world into which our Lord has gone, and into which He invites us. I believe that one of our perils is our unwillingness to let the great verities of our faith shine out in the circumstances of our present day.

There are those who condemn the Church because it was unprepared for war. I was interested in what Dr. Guttery said about the English nation being unprepared. Why should the American churches have been prepared for war? There are critics all over our land who have been speaking rather dogmatically, and I think rather thoughtlessly about the unpreparedness of the Church. Back of this of course is our foolishness in having all sorts of unnecessary divisions. We accept the fact that long ago the churches should have seen eye to eye, as they have not seen—should have seen the common task and should have addressed themselves to it. But be it granted or not that there is logic in the division of the churches, that the denominational life belongs to America—even to the great divisiveness to which our friend had made such candid allusion,—there is no reason why the Church should have been prepared for war. I count it the glory of the Church in America, just as you, Sir, count it the glory of your Nation, that we were not prepared for war. Who wanted war? Who was addressing his sermons to war? Who was teaching his church to fight? Should we have done that?

### The Church's Greatest Opportunity

But this I say, that, if now that we are in this war we do not do our part—nay, more, if we should be unprepared for that which comes after this war, then we have committed a spiritual crime. For the Church of Jesus Christ to confront in these days the problems and perplexities and opportunities that this war has brought and be unprepared, by heart-searching, by the most earnest planning, by the study of all the implications of the Word of God and the applications of the gospel to common life, and the interpretation of the new day under the conditions that have come—for us to be unprepared for that would mean an unbearable condemnation. It is for the Church one of the gravest opportunities it ever had. It is one of our first obligations that we should take account of our conditions, that we should find how we are affected in our spiritual ideals, to find out where the gospel comes in, to find out where we shall find the point of application of the principles we have believed but have not always thought practicable. The tests will not be along the lines of our horizontal experience. The tests are vertical. They are going down through the stratifications. They go down to the bed rock. We shall have men interpreting what is the meaning of spiritual activities. We shall have men asking us what we have to say of the reorganization of the world. The church is not an institution which must simply be prepared to take care of the men who come back across the seas after the victory has been won. The great army of men who are coming back to us should be a great reinforcement for the spiritual and sacrificial life of the Church. What we need is not the study of



programs with reference to a protective system to take care of those men to see that they get no further away from God, but practical enterprise for building our tramways, our tracks, our roads, our systems of transportation, for assembling our material and mobilizing our forces, so that when these men of ours come back, those who have faced death, who have shown the last expression of sacrifice, and have been robbed of opportunities and privileges of life, and still are loyal to humanity and loyal to the truth, they will find us ready to say to them, "Welcome! We love you, we need you! Come, let us win this country for Jesus Christ."

Now if that be true, we must study the readjustment of our church life in three ways. First, as to our church organizations. That is most important. We absolutely must find out what it is that keeps us apart, what it is that divides us; whether this division of the churches, which we all deprecate, which we all accept with sorrow, is in the realm of the essential or in the realm of the whimsical. Are our divisions on the ground of our likes, or on the ground of our beliefs? Do we stay apart because of our convictions, or do we stay apart because of our prejudices? Are we interpreting our present day in the light of the present day, or are we interpreting it in the light of the tradition of a past day? Where do we locate the cause for divisions which we recognize to be absolutely unnecessary when we confront a great enterprise or stand in the shadow of a great sorrow or move to the impulse of a great cause? If we cannot find a corporate unity that will satisfy us, we ought at least to strengthen the fraternal bonds of federation. We must go forward as one great body of Christ in America to do the thing that God has given us to do for this land of our love and for the world.

We shall have to study how we can apply the great principles of the gospel to these great movements of which we have heard. Shall we be able to interpret that great movement represented by the Red Cross from the standpoint of Jesus Christ? Shall we be able to show where the springs are from which that great altruism is running? Shall we be able to bring to men the message of the gospel as a message of the love of God, the message of the sacrifice of Jesus Christ? Shall the Red Cross be simply an emblem, or shall it burn itself into the very heart of our American life as the representation of the sacrifice of Jesus Christ our Lord? What are we going to do with these great labor organizations? Shall we leave the labor movement, the socialist movement, to be interpreted in the terms of Karl Marx, or shall we show men in that mighty movement that the great Christ of God brought into the world in its ideal and in its reality, Brotherhood; that in Him alone can be found that standard of life and that power to serve and that impulse of the spirit which can give to what they call their socialistic

ambitions and their program for humanity its reality in the realization of its ideals in human life? Are we to let the laboring men go forward in organizations seeking to help one another, standing as they are standing now, thank God, for the great ideals of the Nation—are we to leave them alone without interpretation of that for which they are standing? Shall they be the pleaders for their own individual rights and the Church be silent? No; I say rather we must find a way to take that which we have accepted for the churches and for the Federal Council as the fundamental statement of the rights of labor and put it into open action throughout the country. This is the program of the Church for this country.

Mr. Chairman, we must interpret our ideals. They will be tested. They are being tested. Is the program one that appeals to us? Well, then, this program of Jesus Christ must be carried out with reference to Him, to His person. Are we here to try to put over a great system of beneficence and brotherhood which He who gave us freedom brought into the world, or are we here to do our work in the very presence of our Lord? Do we believe in the living Christ? Do we believe in the *living* Christ? Do we believe in the creeds? Yes. Do we believe in the beating heart that is back of the creeds? We are thinking of the men who are winning that wonderful victory in Palestine. They are treading in the pathways that were trodden by the sacred feet of our Lord, but they do not find Him. He is not at Nazareth. He is not at Bethlehem. He is not in that grave. They do not see Him in Gethsemane. They have not found Him at the Jordan. Where is Christ? Is He a person of history? Is He a section of a system? Does He fit in somewhere with your theological beliefs? Is He a part of your "plan of salvation," as we call it? Or is Christ—I say it with all reverence and deepness of feeling for my own soul as I say it for yourselves—is He *here*, and do we do our thinking and our working and our sacrifice and our service in the presence of Him whose program we are seeking to frame? I believe there is coming, that there now is, and that after the war there will be, one question above every other question—it will be, "Who do men say that I am?" And unless the Church of Jesus Christ can answer, "Thou art the Christ, the Son of the Living God, the Christ of today, here today, living today," it will have lost its program as it will have denied its Lord.

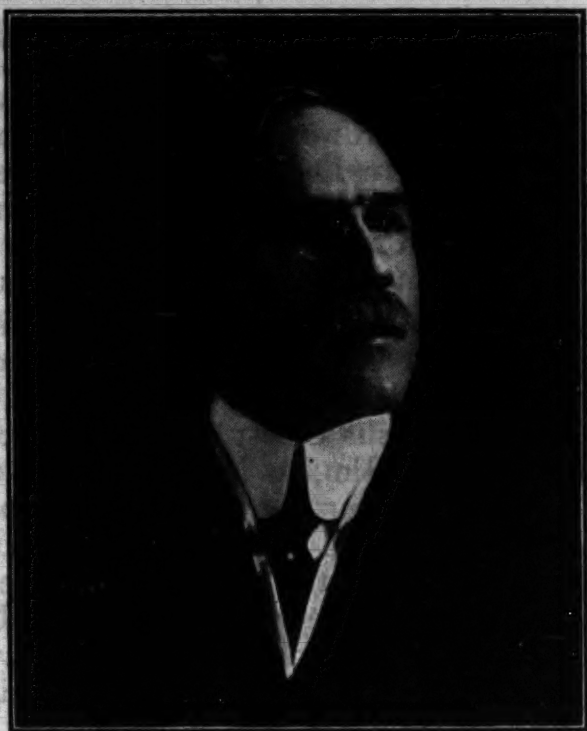
Mr. Chairman, may God help this great company here in its search for a closer union of whatever form that may be, and, Sir, may God also help your great churches over there on the other side to come once more into the vivid realization that over all these centuries Christ has come, and that He is here today to help even in our work, to direct our effort to fashion this new world according to the pattern and the plan and the purpose of His cross and His victory.



## The Record of a Year

Progress of the Work of the War-Time Commission as Interpreted by the Secretary,

Rev. William Adams Brown



Rev. William Adams Brown

**M**R. CHAIRMAN and Members of the General War-Time Commission:

A year ago, in New York City, the greatest center of population in the country, this General War-Time Commission was born. We meet today in Washington, the seat of the Nation's Government, and the center from which the threads of leadership reach out to the ends of the earth, to make report of the year's progress. It is an encouraging story that we have to tell. In many different lines we can register distinct progress over a year ago. The progress appears in our more vivid consciousness of unity, in our closer practical co-operation, in the clearer definition of the function of the different agencies that are working together in the common task, and, above all, in our enlarged program for the future. It would be an agreeable task if time permitted and I were not as certain as I am of the Puritan conscience of our Chairman, to pay a tribute to the different influences that have co-operated in bringing us to this place.

I would like to speak, first of all, of the attitude of the various representatives of the Government with whom we have had to do during the past year, and who have met us uniformly with a courteous sympathy which we cannot too highly appreciate. There will be opportunity as time goes on to refer by name to some of those without whom our work could not have been done. I should like to refer to the work of the different denominational War-Commissions whose confidence and practical support, given in increasing

measure, has made possible whatever has been accomplished. I should like to speak of the services of the officials and commissions of the Federal Council, which brought this War-Time Commission into existence, through whose facilities alone it has been possible for us to do what we have done and with whom we have been co-operating more and more closely throughout the year. And what shall I say of those great arms of the Church, the Young Men's Christian Association and the Young Women's Christian Association, whose expansion through the year, in their far-sighted and many-sided programs, we have witnessed with so much interest and so much satisfaction? Not the least of the elements of progress that we have to report is the constantly closer relationship into which we have entered with the leaders of those organizations, as we have taken up with them in conference the many practical questions that have arisen and tried to devise the most effective methods of work in and about the camps.

I should like to speak of our closer relationship with our fellow-citizens of other religious faiths whom we have touched in the great task of patriotism, of that spirit evidenced, for example, to take but a single instance, by Colonel Cutler, the Chairman of the Jewish Welfare Board, who was the first to protest against the proposed removal of the Christian cross from the insignia of the Chaplain on the ground that it was the right and the duty of the Christian people to express their religious convictions according to the symbol which was dearest to them.

I should like to speak of the Committee on the Moral Aims of the War, which independently and yet in a most co-operative spirit, has been working at a different phase of the common task, that committee to which we owe the presence of the distinguished visitors whom we shall hear in the course of the day, who have come to us to express the Christian sympathy and fellowship that bind us to our fellow Christians of Great Britain—whose coming is a symbol of the wider fellowship which will some day, we dare to believe, unite all Christians in a world-wide brotherhood of faith and service.

But my task here is simply to speak of the part that has been played in this many-sided activity by our General War-Time Commission. It will be possible for me in briefest outline to touch upon three or four only of the marked evidences of progress for which I think our work in the War-Time Commission may justly claim some small share of credit.



### **An Agency for the Common Work of the Churches**

First, and most important of all, in the Commission there has been brought into existence an agency through which the churches can work together without the sacrifice of principle. It was for this very purpose that the Commission was brought into existence. You remember the situation a year ago. Many different Christian agencies were operating in the same or allied spheres without any common clearing house. It was in the hope that we might create such a clearing house that the Commission was appointed, and I think that your presence here today is the best evidence that that has been accomplished.

There have been many ways in which the Commission has acted as a common agency. It has acted as such an agency in the acquisition and dissemination of information. We have made surveys of the camps and hospitals which have been made accessible to you all. Through our service bulletin sent to the different commissions, through the clip-sheet which has been issued to the religious press; above all, through the many-sided contacts which it has brought about between individuals, our Commission has made possible an understanding between the different religious agencies, which I think we may fairly say would not have been possible in any other way.

### **Contribution to the Religious Life of the Army**

Again, the existence of the Commission has made it possible to do a number of different things which could not easily have been done otherwise, because there was nobody else to do them. These things have been of all kinds, from the erection of inter-denominational buildings in such centers as Camp Upton and Camp Dix, where there was no single body to handle the mass of detail which was involved, to devising a form of admission which could be used by the Chaplains in France for those men who wished to make a confession of Christ and to join the Church. Today, through this form, the churches can follow their men to France and in the person of the Chaplain, receive the confession which he in turn transmits to the home church. If, in the providence of God, before the letter carrying the news home arrives, the man who makes the confession should be called to join the great army on the other side, his name will be entered upon the church roll as one who actually entered the church fellowship while serving under the flag.

### **Backing Up the Government's Welfare**

In the third place, the Commission has acted as a common agency in those connections in which it was the desire of the Churches to speak

unitedly for the Church to the Churches and to the Nation. To use but a single illustration: In connection with the Memorial Day celebration, a celebration which, at the suggestion of our President, was given a religious tone, our Commission was the means of gathering expressions of loyalty and patriotism from the Churches, which were sent in a memorial album to our President, and I have here a letter which he wrote in response to that message, a message that deeply touched his heart. May I read that letter? It was addressed to Dr. Speer.

"I thank you sincerely for sending me the very interesting and inspiring messages from the several churches which you have been kind enough to have made accessible to me in a binding. If I followed my own impulse, I would certainly reply to some of these messages, but I see only too clearly that if I began I should begin to discriminate as between one message and another or else be obliged to answer them all, which would be out of the question. I must content myself with asking you to avail yourself of any opportunity you may have to say with what interest and inspiration I have received them.

Cordially and sincerely yours,

WOODROW WILSON."

This common action has taken place without any sacrifice of principle. We recognize the deep convictions and the historic traditions which inspire and which support the different bodies who have been working together in this War-Time Commission. We have not attempted any action that would involve any sacrifice of conviction on the part of any who have co-operated with us, but we have believed, and we have been glad to find our belief confirmed by experience, that there was a great body of common Christian conviction on the basis of which we could work.

### **The Work for Chaplains**

In the second place, we have done something to promote the religious welfare of our Army and our Navy through our work for our Chaplains, regular and voluntary. This matter will be brought before you so fully by those following me that I will spend but a single moment upon it. But I do want to say with the utmost force of conviction that there is no one of all the interests committed to us which has engaged more of our time, our thought, our effort and our deep conviction. Here in Washington you know what has been done through the General Committee of Army and Navy Chaplains, which is the agency with which the Government deals in the selection and appointment of Protestant Chaplains. We have endeavored to reinforce and strengthen the work of that office and in addition, we, in New York, have had not a little to do through the Chaplains' Equipment Bureau, which, acting on behalf of the different co-operating bodies, furnishes needed equipment to the Chaplains as they pass through the city en route for their port of debarkation and the front.



More important than any specific thing we have been able to do for the Chaplains is the effort we have made to put them in their proper place in the consciousness of the Army and of the Nation. We have not succeeded in doing everything that we wanted to; we have not succeeded in doing all that ought to be done; we have not succeeded in doing all that will be done. There are some of our friends who appear to believe the General War-Time Commission is a more powerful agency than perhaps it is and they have wondered that we have not accomplished more; but when one looks back and compares the situation a year ago with what we see now, and looks at things in the large perspective, I think we have every reason to thank God and take courage. Then the Chaplain was a regimental officer pure and simple, without any contact with the Church, without any recognized place in the large program of Christian service which was being outlined by the great voluntary agencies that fill the public consciousness. The Chaplains were few in number. They had no equipment, no proper training, no organization and no clearly defined status. At every one of these points we note progress. The number of the Chaplains has been largely increased through the passage of the bill providing for one Chaplain for every twelve hundred men. The responsibility of the Government for the equipment of the Chaplain has been conceded in principle. Provision has been made for the training of Chaplains through the Training School at Camp Zachary Taylor. The status of the Chaplain as a spiritual officer has been more clearly defined and safeguarded. In France notable progress has been made through the organization of the Chaplains under Bishop Brent and his associates into a compact and efficient working body. Above all, the principle has been recognized by the Government and by the Churches that the Chaplain is the responsible leader of the religious forces of the Army and of the Navy.

Two points that will be touched upon by those who come after me are the organization of the Chaplains in this country and provision for a proper rank commensurate with the dignity of this office and the importance of their service. On the last point I want to say only this single word. While we appreciate the reasons that have led some to believe that it would be wiser to remove the Chaplain's rank and let him serve as a purely spiritual officer, we believe that so long as he remains an officer of the Army, he ought to be put in a position where he stands on a par with the men who serve in the other arms of the service.

#### **Voluntary Chaplains or Camp Pastors**

Of the work done by the voluntary Chaplains or Camp Pastors, I cannot speak here. It has

occupied a large part of our time and no small share of our effort. In many different ways we have tried to serve these voluntary Chaplains. We have held conferences which have brought together groups in different cities; we have written letters sharing with them the experience which has come to us of the possible ways of most effective service; we have prepared a brief for the Government setting forth in the fullest way the services which they have rendered; and only yesterday a conference was held with the War Department in order to discuss the ways and means in which their services might be preserved in a new and more effective way during the coming year.

In connection with this matter of the voluntary Chaplain, a large question has emerged upon which I cannot enter here, a question of the effective mobilization of the voluntary religious forces of the Nation. We see today the country's manhood drafted and assigned for war service on a nation-wide scale, and we cannot believe the Christian Church will fulfill its function in this great war adequately until we devise some method in which we survey the religious task of the Churches on a scale as comprehensive. Why should not the ministry like the rest of the Nation's manhood, morally at least, be drafted into the service and assigned, each man in the light of his peculiar gifts and fitness, to some task to be administered on behalf of the Church as a whole?

The third of the points in which we can register progress is the work of the Commission in providing an agency to reinforce the efforts of the Government in its attempt to promote the moral welfare of the Army, and so of the whole Nation. I would like here to pay, as no doubt those who follow me will pay in fullest measure, a tribute to what we owe to the Government for its stand in this great matter. Never before, I believe, in the history of the world has a War Department entered upon a great war with such a moral ideal as has inspired those who have directed our American Army. It was my privilege to speak recently with a distinguished French clergyman who had visited this country, and his testimony as to what it meant to his country to have in its midst an army that stood for the kind of ideals for which our Army has tried to stand, I wish I could rehearse in his own words. He said, "These young men are ambassadors to interpret to us the genius of your Christianity, and the more you send, the better."

You will have brought before you in due time what the Commission has tried to do to reinforce the Government in this great task. I will only say that as we have been coming more closely to face the problems which this attempt raises, our thought has necessarily been led beyond the Army to the Nation from which the Army comes.



As General Pershing said in a letter which will doubtless be brought before you at the proper time, "After all, it is a common fight—yours there and ours here. What is necessary for the manhood of the soldier is necessary for the manhood of the civilian." And it is for us to devise a way in which the ideal which we have set for our Army and our Navy may be carried over and made effective in the life of the Nation as a whole.

### The Moral Tone of the Nation

This matter of the moral tone of the Nation is but one of a group of larger questions which the year's experience has brought to light. I shall have time to hint at them only as I touch for a moment on the last of the four points, namely, the service of the Commission in outlining the program through which the Church can approach, unitedly and constructively, the solution of the new problems which the war has revealed. These new problems center in the great industrial communities which the war has brought into being—in our munition factories, our shipbuilding plants, the great centers of industry which in so many different fields are co-operating with the Government in the gigantic task of supplying the sinews of war. Here is a field all but untouched, but a field which the Christian forces must enter. I am glad here to bear my testimony to the wise and far-sighted plans which are being made by the Young Men's Christian Association and the Young Women's Christian Association to do for the men and women in our industrial centers the same kind of thing which they have so well done for the men in camp. But we feel that however much they may do, there is a sphere that belongs to the organized Church that no one else can fill.

There are two possibilities before us. We may approach our problem in an opportunistic way, taking it piecemeal and letting each body try to handle its share independently, as we did in the case of the cantonments; or we may attack it together as parts of one great organized body representing the Church of Jesus Christ.

We propose to do the latter and for this purpose have created the Joint Committee on War Production Communities. This is a Committee of sixteen persons composed in part of representatives of the Home Missions Council, a body which brings together the great Home Boards; in part of representatives of the Women's Home Mission Council which represents the different agencies of women engaged in Home Missions work; and in part of the General War-Time Commission, acting through its Committee on Social Service. This Committee has mapped out a program for a united approach to the industrial center and has secured the support of the chief co-operating agencies.

### A Task for All the Churches

This program will be laid before you in detail today. It requires for its full and successful operation the co-operation of the Churches on a scale far greater and far more concerted than ever before. We shall bring before you a proposal for a joint campaign on the part of the organized Protestant churches, properly defined and related to the other campaigns that are being planned by other bodies, which will explain the special work which the Christian churches are asked to do, and which, if successful, will generate the power which will make possible a long step forward towards larger and better things in the future.

Mr. Chairman, may I say this only in closing? While I have confined what I have said to matters which have come directly within the purview of our War-Time Commission in reference to its more immediate tasks, and while I have left many other things of supreme importance untouched, as for example, the work done by our Committee on Negro Troops, which has made an intensive study of conditions affecting this important section of our people, a study which has already begun to bear fruit, or the work of the Committee on Recruiting and Training for the Work of the Churches at Home and Abroad, while, I repeat, we have been concerned primarily with these detailed tasks, our thoughts have ever been turning forward to those larger problems of reconstruction in the Nation, in the Church and in the world at large for which alone this war is being fought, and through the successful solution of which alone we can achieve our fullest measure of victory. How these problems are to be attacked, and through what agencies, we shall consider at a later time; but it has been our conviction that the most practical preparation which we can make for taking part unitedly in these larger tasks is to work together intelligently, unselfishly and with unstinted devotion at those immediate duties which the providence of God seems to be laying at our door.

I want in closing to pay my word of tribute to the many whose helpful co-operation given in unstinted measure has made the work of the leaders of the Commission easy, and not least to the members of the staff of whose devotion and unselfishness I cannot speak too highly. Above all, I want to voice our thanksgiving to Almighty God for the best gift of the year, that ever deepening and more vivid consciousness of a unity of the Spirit that has become to some of us just as certain a fact as the things our eyes can see. I recall one meeting some months ago, when a group of our camp pastors met for conference about the practical tasks of the Christian Church. We sat from morning until long into the afternoon, when suddenly a suggestion was made that we stop our discussion of details for a moment



and lift our thoughts to our main objective, the common purpose and the common faith for the sake of which we had come together. We were men of many communions, of many antecedents, of many creeds, but as we spent that short half-hour in contemplation of the eternal realities of the Spirit for the sake of which all these other things were being done, we were conscious that we were in truth one. We spoke of the love of God as made manifest in the person of our Lord and Saviour, Jesus Christ, of His sacrifice on Calvary, of the dignity of the individual soul called to fellowship with Christ, of the righteousness of God and the need of repentance, of the transforming power of the Holy Spirit, of the authority and responsibility of the Christian

Church. And, as our minds and hearts were drawn together in the contemplation of these great things, our differences were forgotten, not because we had sacrificed anything that was precious, but because we had reached down to those deeper depths in which our spirits touched the spirits of our fellow Christians in adoration of that which was most sacred and precious to us both. We believe that such a meeting as this, that the many meetings like this that are being held all over this great country throughout the past year, will lead us out into the larger unity which alone will make it possible for the Church to fulfill its highest mission. With that thought and in that faith we go forward hopefully into the work of the new year.

## The Moral Gains of the War

A Message from Great Britain that Thrilled the Assembly

Afternoon address of the Rev. Arthur T. Guttery, President of the Free Church Council of England and Wales

MR. CHAIRMAN, my dear friends: I am very delighted to meet my brethren of the faith, and I feel, when I utter my message in the church associated with the memory of Abraham Lincoln, that I stand upon holy ground. I am sure today in speaking of this war that I am not bringing an alien message. There is no incongruity between the faith and the genius of the Christian Church and the steadfast resolve to stamp out of Europe and out of the world German militarism and Prussian brutality. I am delighted to find that the churches of America are determined to take their right place in the great problems that spring out of this war. I know not how it is with you, but in England only too often we have allowed the church to stand aside and other agencies, other creators of public opinion, have assumed almost unquestioned authority. Unless you are careful you will find that statesmen, socialists, philanthropists, will elbow out the real spiritual conception and interpretation of the public need and the public will.

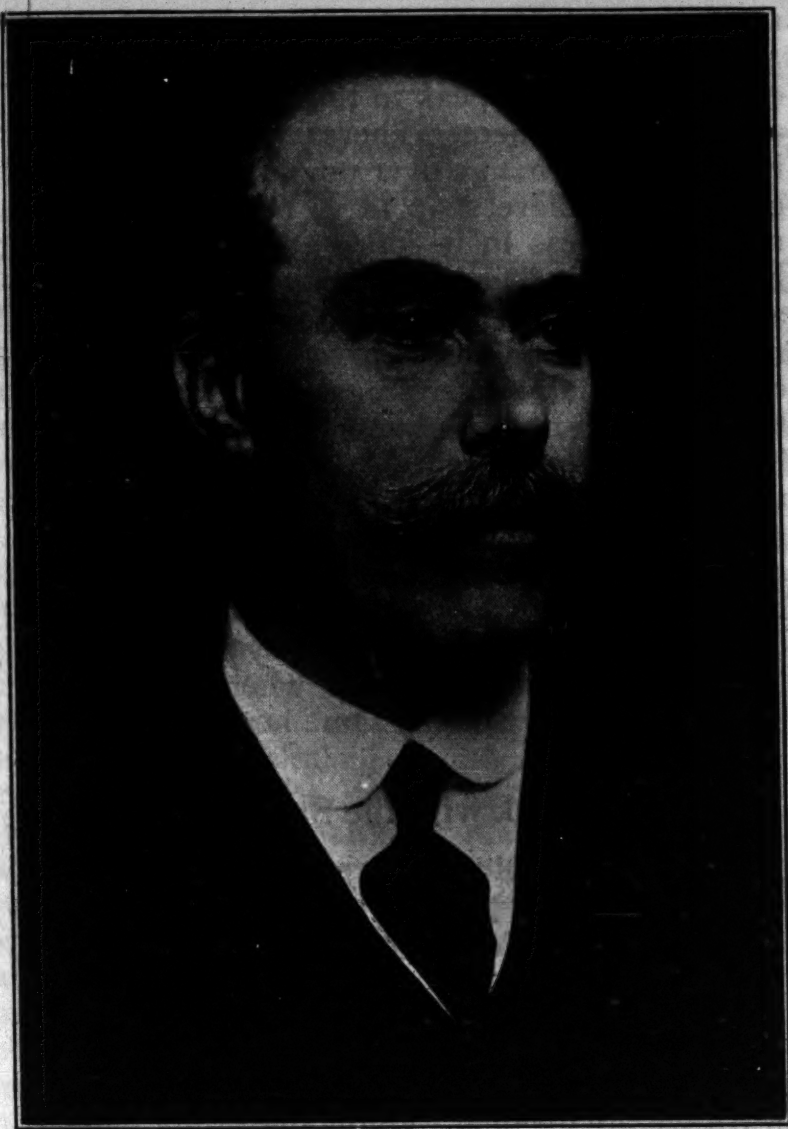
I am a firm believer in the authority and the right of the Christian Church to give its message upon all public problems that affect the life of the Commonwealth. And our right today arises because of the spiritual implications of this conflict. Unless this is a war for which we can pray, in God's name let us get out of it. There is spiritual significance and moral imperative in this conflict. We are at war for the soul of Europe, for nothing less than its soul. We are not at war for gain, for territory, the glamor of victory and the prestige of dominion. Bergson says we are at war to win for the soul of mankind an atmosphere in which

it can breathe. Belgium will live in history forever for its vindication of the spirituality of national life. Belgium today has nothing left but soul. Its land is gone, its cities are ruined, its Government is in exile, and its trade vanished. All the materialism and institutionalism of corporate national life have gone, but Belgium lives. Germany says Belgium is a corpse. Materially and institutionally there may be truth in that cruel boast, but by the very spirituality of its national life as long as there is decent red blood in the veins of Britain and America, Belgium shall have her resurrection.

### A War for Soul Freedom

I want you to keep that issue before your people. It is a war for the rights of a free soul. On our part and on yours it is a war of sacrifice. The seal of the cross is on it. The genius of the altar is in it. We have nothing to gain by this war, materially or imperially. We did not believe such a war possible. I did not. I speak for my own country when I say we were a nation of pacifists, of industrialists, of factory workers. We had no great army. We were not ready for this war. We never dreamed of it. Thank God! we never desired it. We never plotted it. I know there are some in England—perhaps you have them in America—who blame us because we were not ready. They say we ought to have had a standing army of millions. We ought to have taught our children to hate the foreigner. We ought to have lived with a clenched fist, ready to get our blow in first. They blame us. Let me confess to you that I am proud of it. I would





The Rev. Arthur T. Guttery

rather be a prophet of peace, proved wrong, than a Prussian bully who has to be taught the morality of conscience through the defeat of his ambitions.

Those people who blame us do not seem to see that our unreadiness is our moral vindication before the world. Because we were unreadiness, the world knows we did not plot or desire this infamous crime against civilization. I know our unreadiness meant risk, peril, awful peril, more dreadful than you and I are yet allowed fully to know. There was a day when we were in the first six months of this war when a German army had actually embarked for the invasion of Britain. There was a day when we were in the gravest danger. I shall never forget those days when our first expeditionary force, "the contemptible little army," was cut down. They fell where they stood, and with their dead bodies, thank God! they saved Paris, saved France, saved Europe. I know full well that the coming in of America will save the world. But the dying of those British lads left you a world to save. As a Christian even more than as a Briton, as a spiritually minded follower of Jesus, I trust I will never consent to conference or negotiations or to barter that runs the risk of making their dying a vanity and mockery.

### Bethlehem to Overthrow Berlin

These English-speaking peoples are carrying today literally the cross of a new redemption. It is spiritual business. The end we seek is sacred. We have to face the judgment of the world. We stand at the bar of human conscience. We are not Pharisees, but, thank God, we need not be afraid. The moral verdict of the world is with us. We seek what? The safety of freedom, the rights of the feeble, the independence of little nations, the sanctity of international obligations. We seek to break Berlin and then enthrone Bethlehem. And our purposes are such that we can pray for them. There is a great deal of discussion in England just now—I hope you have more sense in America—a good deal of discussion of what we Christians can pray for. Well, I claim the right to pray for any cause that is sacred enough to demand the blood of my own son. I pray for victory, complete victory. I am as sure that God means well for our cause as any Hebrew prophet was sure of the divine mission of ancient Israel.

I have been invited to go—well, somewhere in Germany—and take part in a kind of international prayer meeting with Germans. I hope I am not bigoted when I say that it is inconvenient to take the journey. I am not bitter, but there are some things that are impossible. I can have no community of worship with those who have not the least community with my own moral ideals. I can have no unity of worship with those who have no common idea with me as to God. We must begin with the acceptance of the point that mercy is not weakness, that fatherhood is not a pretense, that the cross is not an exploded sentiment. I am not a bigot. I can pray for Germans, I can pray at them; but I cannot pray with them until they have repented of their crime and given up their brutality. I can pray for victory, knowing what it will cost.

O, you people in America, my brothers, you are just at the beginning of the ordeal. I live in shadowed cities. I have lived for two years on scanty fare—and I look it. It is a new world to come to America and find the cities gaily illuminated, to find sports going on, to find at the heart of New York display and luxury, to find politicians—and I know not one side from the other—to find politicians absorbed in parochial interests. I am not used to it. I have come from a land where every third man of any age is in khaki, a land where we have had two and one-half million casualties, and over a million deaths, a land where three women out of every five are in mourning. You are at the beginning, and before you get through you will need to feel, as we have been driven to feel, that there is nothing to which you can



attach your faith if you are robbed of the right to pray for victory at the throne of grace and at the cross of Christ.

### Christianity Has Not Failed

I believe that through this war religion is going to have the great chance of history. People tell me this war means that Christianity has failed. The very opposite is true. It means everything else has failed—materialism, politics, science, economics, imperialism. They have failed, and I want the churches to win for their evangel the right to a hearing. Never had we such opportunities, great as are our problems. Never was the chance so great. Church people are one today as never before. You churches, give your riches, make your sacrifices, and in the years to come the bereaved and broken when they come to worship will know that you suffered with the nation in its hour of sacrifice. We are learning to put first things first. I do not know how it is with you in America, but in England we are losing our sectarian bitterness. We are being driven together. We have far too many denominations in England—and as for America, they are innumerable. We are being forced to learn the policy of the single front. In France—and I have been there several times—denominationalism is an impertinence. What does it matter to the lads who face the ultimates of life and death that you are an Episcopalian or a Methodist? It is enough for the lad there if you have brotherhood enough to be his comrade in the hour of suffering in the name of Jesus. When I was there I soon began to wonder to which church I really belonged. I was welcomed by a Brigadier-General who was a Presbyterian; I was shown to my first quarters by an Episcopalian; I preached in an Anglican church; I administered the communion in France in an Anglican church with a Presbyterian to my right and a Baptist to my left. It could not have been done in England. The law would not allow it. One Sunday morning a high church clergyman came to hear me preach. He was an Oxford don. After I had done preaching he said to me, with the Oxford drawl, "Well, you have really preached quite well"—and then came the sting, as he said, "quite well for a man that is not ordained." Well, I told him my ordination was good enough for me.

### The War Breaking Down Religious Barriers

But, brothers, you will discover in America—we learned it in England, and this conference means you have learned the truth already—that when you are called to rebuild the kingdom of God on the ruins of a shattered civilization, it does not matter what sect you belong

to if you only help to build the Kingdom of Heaven on this earth. Yes! we shall have our opportunities. I speak in the presence of some august divines here. There is going to come in England a change over our future. There is going to be more snap in it, more bang in it, more directness in it, more authority in it. I have seen a little of American worship, and I appreciate your dignity, but, believe me, dignity can be overdone. I love music, but I love congregational, hearty singing. You are going to get new warmth and new directness and new liberty in your worship because you have no time, when you are preaching to lads who are going to die, when you have a German Taube overhead—and I have known it—you have no time then for exquisite voluntaries and paid choirs. You have got to sing your way into the hearts of the lads, and when they come home they will want the same heartiness.

### The Union Jack with the Stars and Stripes

Oh, I am delighted to meet you, my brothers! It is good to see you together. It is good to know that you and I are brothers of the same faith, the same tongue, the same blood. Oh, I know in the past we have had our differences—and, believe me, we shall have them again, for ecclesiastics live by difference. But underneath we are all one. You come to my church in Liverpool for months past, any day, and you would find behind my pulpit, draping my organ and choir, two flags, your flag and the Union Jack. I have them together. They are both of the same size. Oh! I am delighted in America to see the Union Jack with your flag. In many places it is a very little flag, but, believe me, these flags are the flags of equals. There can be no brotherhood until there is equality. We are as swift as you, and, thank God, you are as determined as we. We English are not good sweethearts. We do not make love eloquently; but when we are wedded we keep our vows. Your democracy is learning discipline; my kingdom is finding liberty. You need us; we need you. I have been in New England during this past week, and, Mr. Chairman, some friends motored me long distances through New England to battlefields, and then some of them said, "This is where we beat you British." I said, "You did not. You were not there, and, if I had been there, I should have been on your side. Do not forget that it was the British who beat the British, and they have never yet been beaten, and you and they together never will!" Victory is sure. I have never doubted it. In our darkest days I never doubted it. You are making it sure and swift. But it is for the Christian Church to make it splendid as well as sure and swift with the passion of the Cross and the glory of your divine Evangel.



## The Church Leading the World to Peace

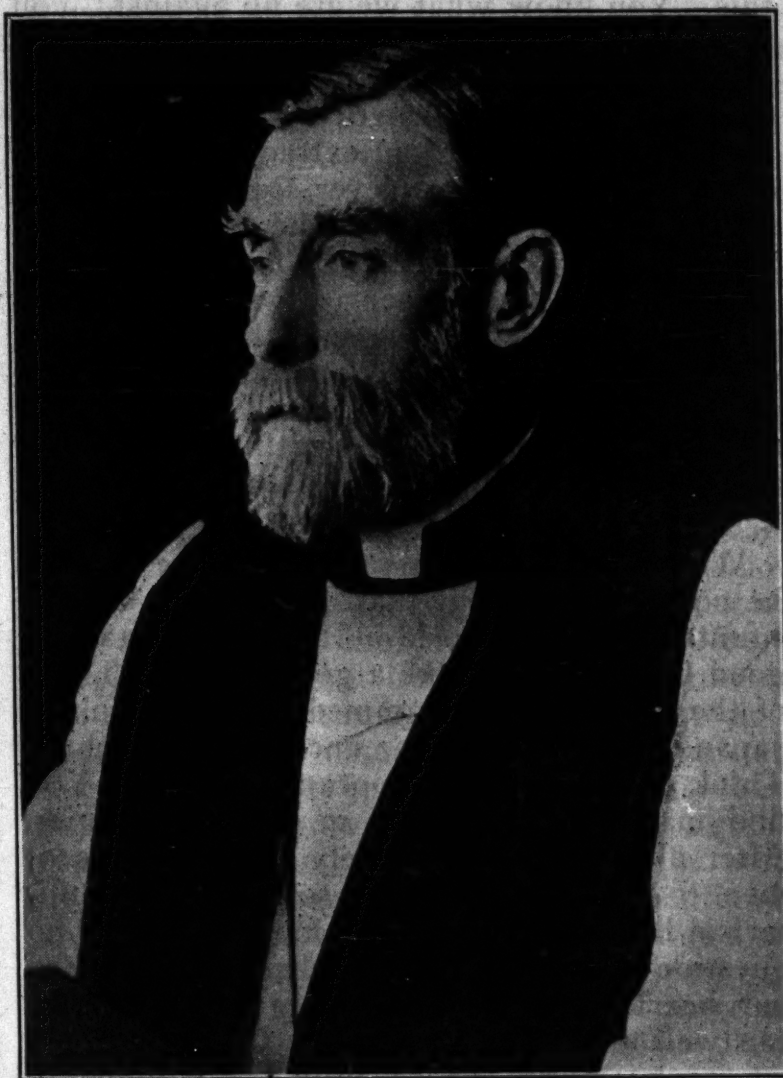
Evening Address by the Bishop of Oxford, the Rt. Rev. Dr. Charles Gore  
Prophetic Utterance of the Veteran British Churchman

**M**R. CHAIRMAN, ladies and gentlemen: Early this afternoon I had a great privilege. I had the privilege of being present in the Senate when the French Ambassador, Monsieur Jusserand, presented formally those two enormous vases of Sèvres china which he had been commissioned to present in homage to the Senate of your country. He spoke interesting and striking words. He dared to say that the greatest force in human history and human interests is sentiment. And then he spoke words that you can easily imagine about the sentiment which, since the War of Independence, has linked America and France. And in his reply, the President of the Senate said that however many people might come and desire to make friends with America, now that America is great and strong, America would never forget which the nation was that had befriended it and assisted it when it was young and struggling and weak. So he spoke about that historic sentiment which links America and France, and he mentioned names, and, of course, one name, to which I have noticed American audiences rise as they rise to hardly any other name except one or two of their own great men. I mean the name of Lafayette. And all this time I felt he was speaking very well. But I felt rather uncomfortable, because I had certain disagreeable memories of Hessian mercenaries. I consoled myself with reflecting that the greatest names of Englishmen at that date, Burke and Pitt and Fox, representing, very likely, the mass of Englishmen, were forward to declare that in that War of Independence, America was fighting for the right.

Nevertheless, gentlemen, those memories have left consequences, and, as I say, when Monsieur Jusserand was pronouncing his great oration, I felt a little out of it. At the same time, there was in my mind the deep desire that the historian of the future might chronicle that the ancient prejudice which has—who can deny it?—prevailed between this country and England, was swallowed up during the great war in a sentiment of mutual trust and gratitude never to be broken, never to be violated, but always to grow to greater strength—a sentiment which was kindled in these two nations as they felt together, fought together, fell together, and conquered together in the great cause.

I trust that is the real meaning of the moment. I am here to speak not as your Secre-

tary of the Navy might speak, from the point of view of a politician. I am here to speak simply from the point of view of the Church of Jesus Christ, thinking of the task which it should fulfill in supporting the conscience and the courage of the Nation at this great moment. It is a great moment. It is one of the



Right Reverend Dr. Charles Gore, Bishop of Oxford

greatest moments in history. We remember how we read the ancient story of the gallant Achon of the little Greek people of old, in resisting the onrush of the gigantic, almost innumerable hosts of Persia. And we were told as we read history this truth, that on the victory of Greece over Persia depended not merely the acquisition of territory by this or that party, but depended the whole of the western civilization and the whole of the cause of human liberty and progress.

There is another occasion which I recall from the very heart of the French Revolution. It was when all the reactionary powers and monarchies were collected on the margin of the



French territory to crush the revolution, and there was a man whom I think has never had the full credit which belongs to him—I mean Carnot—who organized the fourteen French armies, and against tremendous odds, at the very moment of the Reign of Terror, won those victories which alone made possible in Europe, at any rate at that period, the existence of a republic and a democracy.

### Most Fateful Moment in History

Well, these were fateful moments in human history, but I am sure there has been no moment in human history more fateful than this. You know what we are up against. You know what has brought about this war. You know what has done the almost unthinkable thing and brought America into a European war. I have heard of an extraordinary solemn cartoon, though I have never seen it—a cartoon drawn by a Frenchman. The Kaiser is seen with a dimly conceived and fateful figure at his side, and the Kaiser is looking over the plains of Europe, and he sees the vast masses of the American Army marching over the plains, and he says to the dimly outlined figure, "What ship has brought this army?" and the dim veiled figure is represented as saying, "Sire, the *Lusitania*."

War is a tremendous calamity. There could be no question about that. Look over all the countries of the world. It does not take a good Christian to make a good soldier. Think of the history of Mohammedanism. Think of Japan. Think of the ancient monarchies. Think of almost all European countries. You find magnificent courage in all their armies. After all, it has been widely characteristic of men to make magnificent soldiers, and militarism has a tremendous glamor. There is no question about that, and in the moment when our hearts are stirred, as they are now, you can well understand what it is for a nation to let its heart go out so fully, so completely along the channels of military duty and military glory that it cannot be easily recalled or regulated. I am speaking, I believe, to the representatives of the associated churches, and I would say that it is our sacred duty to keep plainly before the minds of men and before their consciences what are the moral aims for which we are fighting—liberty, justice and peace. And I will venture to say one word about all three.

*Liberty.* Remember the records of those nations now allied. The marriage of Russia to liberty was followed only too rapidly by divorce. And the prospect of the parties coming together again is still dim. So I say nothing of Russia. But Serbia, gallant Serbia, lost its liberty five hundred and thirty years ago on

the plains of Kossovo. And it has taken the day of that great defeat as its day of national commemoration ever since, for five hundred and thirty years, so that it might never forget whence it had fallen and never forget to what it must rise again. I think that magnificent pertinacity of Serbia writes the name of that country high on the roll of the nations which have stood for liberty. Certainly there can be no doubt of it when we read, and read with delight, of the service which Serbia is even to-day rendering, after all it has suffered, to our cause in this war.

And Italy. Think of Italy! Think how Italy stood for liberty between 1840 and 1870. Think of the names of Mazzini, Garibaldi and Cavour. Think of the glory of the struggle by which Italy became one of the free and united nations of the world.

Pass to France. Is there any nation that stands more gloriously forth in the cause of liberty than France?

Think of Belgium. Does it not stand out as the very representative of the little nations which have the right to independence?

And England. Well, we in England love to think of our country as the very nursery of free peoples.

And America. I am speaking, I believe, in the place where Abraham Lincoln used to worship. You in America know that your land is dedicated to liberty and stands for it before all the world.

### The League of Free Nations

Well, note the splendid record of the peoples now allied together in the cause of liberty. They have helped one another more or less now and again, but in the main the struggle in Serbia, the struggle in Italy, the struggle in France, the struggle in England and in America has been for the liberty of the individual nation, each for its own liberty. And you know how you, on this side of the Atlantic, have believed in your proud isolation from the concerns of Europe. You enumerated the miles of ocean that rolled between you and European affairs, and you thought that nothing that happened so far away among those ancient monarchies could matter to you. And then you know what things have turned up. The world has got too small for this isolation, and you have recognized it. It is a momentous moment. What we are now engaged in is not one of those old wars for liberty in which one nation, or one nation with some assistance from another, was standing against the enemies of freedom in its own isolated cause. What you have got is a league of free peoples maintaining the freedom of the world, and that, I tell you, is a new period, a thing which stamps



with glory the moment in which we are called to live and fight and act.

Now here it is that I am so anxious that the Church should have its right weight. Can you imagine a disaster so awful as that we should win the victory and meet to arrange the conditions of peace, and then, after endless arguing, contending, struggling over this or that boundary, that we should find ourselves back in the old position in which we were before the war, depending upon some balance of power, leaving the nations after a period of exhaustion each to build itself up again in armaments the one against the other, to employ all the resources of intellect and science in order to arm themselves for destruction. Now it is here that I want the Church to come in. As far as I know, there is only one way to avoid this catastrophe proposed by practical men, and that is the remedy of which your President has made himself the prophet with William Taft and with many of our greatest men in England and France. I mean the League of free peoples to maintain and enforce peace. Supposing the allied nations were to be content with winning the war, and then we were to begin negotiations about the peace without any clear idea of the basis upon which negotiations must rest, of the conditions under which peace must be framed. We should incur that great disaster of which I spoke just now. It is necessary that we should think out here and now among the nations which are fighting together the conditions in detail of that League of Nations which is hereafter to maintain and enforce the peace of the world, and it is here that I want to invoke the Church.

### The Church and a Just Peace

I won't enter into details here, though I should dearly like to do it. I know the difficulties of the proposed League, but I stand strong in the sense that we are determined that our civilization shall not perish by a renewal of war, that the democracies will not be willing to leave the world to the secret negotiations of diplomatists. Thus I desire the Church to act, divided as it is, as if it were one Church, to insist, to press it upon consciences of men, that they must arrange, and that even now, during the hour of war, the conditions on which alone peace can be made permanent and assured. And, mark you, I know that our foreign offices are doing that today. But that is not enough. Behind the foreign offices you want the sentiment of the public, the sentiment of the Church, and I implore every Christian who wants to be an intelligent Christian to familiarize himself or herself with this scheme, this plan, of a League of Nations, and see to it that there is

behind this plan, as your President has enunciated it, so strong a determination on the part of the people as a whole that it be on this basis that peace, when it comes, shall be built, that it shall be impossible to build it upon any other.

I know what that means. It means that we must be ready to welcome all nations, including Germany, into the League. Yes; let it be understood by every German, by everyone who owes allegiance in any sense to Germany, that while we are fixed in our determination to punish that militarism which has imposed itself like an obsession upon the German spirit, as soon as Germany learns her mistake, as soon as she has submitted to accept that great disillusionment, of which we must be the instrument, as soon as she has returned to the spirit of that old sober Germany which we loved in Goethe and Schiller, we shall be ready to welcome her again into the peace of nations, into a League of Nations.

And I will venture to add one word about justice and about peace. *Justice!* Do keep it clear before your mind that we are fighting for justice, and that we know what that means, not only with regard to the external relations of nation with nation, but also in the relation of classes and of individuals, in the relation of labor to capital, in the relation of the weaker races to the stronger, of the colored man to the white man, it must appear clear that we know what justice means the world over. In my country labor is watching this war with profound suspicion. I do not believe it has real reason for suspicion, but it is undoubtedly suspicious because of the requirements which military necessity lays upon it. At times it has been very near to an outbreak of hostility against the war. I trust and I believe that the unity of the spirit of my nation in the prosecution of the war will be maintained. But of this I am quite sure—speaking of my own country; for I do not venture to speak of yours—there are many oppressed classes in the world. There are many groups and classes that have failed hitherto to receive justice and equal opportunity, and it is the solemn duty of the Church to see that the nation which is fighting for justice understands that, knows what justice means, and is resolved to apply it all around.

And then, in closing, my last word, peace. *Peace!* Never forget it. We Christians in blessing war and using war are using an instrument which ought to be to us every day of our life intensely repugnant. I do not believe those people argue rightly who say that Christ could not have blessed war. I believe he could not have blessed us if we had refused to resist war with its sword, a great and horrible injustice. Therefore, I believe it was our duty to go to war and to employ this grim and terrible and incongruous instrument in



the name of Christ. Only never forget that militarism is a spirit which must be utterly alien to us. I believe it has been always alien to your American spirit. I believe you have always hated militarism and the pomp and the glamor of war, but I know the extraordinary power which the glamor of soldiery can cast upon the spirits of men, and I desire from my heart that the Church, while it blesses this war and encourages its soldiery, should regard it as its primary duty to keep always before the conscience and the mind of the nation the great moral aims which justify this war, and to let all the world understand that what we are fighting for is not the glory of our own country, nor any particular settlement of boundary, but something much deeper and much greater, the cause of liberty and justice and peace!

### God's Messengers to Our Soldiers

New and Enlarged Opportunities Facing the Chaplains  
By Major John T. Axton, Chaplain,  
Port of Embarkation

AS Mr. Secretary Keppel spoke of the splendid provision now made for the care of our soldier men along moral and religious lines, I was reminded of something that I saw in the spring of 1914. A division of troops of one of our civilized nations went into camp after a strenuous march over a wide desert tract. It was a small division of 3,600 tattered soldiers accompanied by 1,700 ragged and unkempt women and children. I asked the Commanding General of that division of troops why the women and children were allowed to accompany them on a campaign and his answer was, "They follow us for two purposes only: that they may act as camp scavengers and bring from the battlefield anything that may be of value to our Army, stripping the wounded and dead of uniforms and equipment and salvaging foodstuffs wherever possible. They are here, too, in the ratio of one woman for six men for immoral purposes. The children are merely a by-product."

What a comparison there is between this and the wonderful facilities that our Christian nation is offering to support the morale of the Army in this emergency.

I am not here to speak. I am here only to be introduced, but if I may have a few minutes I would like to express the belief that in the eyes of many the old Army Chaplain stood indicted, perhaps convicted, of failure to have a vision broad enough to have evolved a scheme big enough to take care of this situation which has arisen. I fear that collectively Chaplains in the old days lacked the confidence of the War Department. I do not mean to say of our Chaplains as individuals that they lacked that

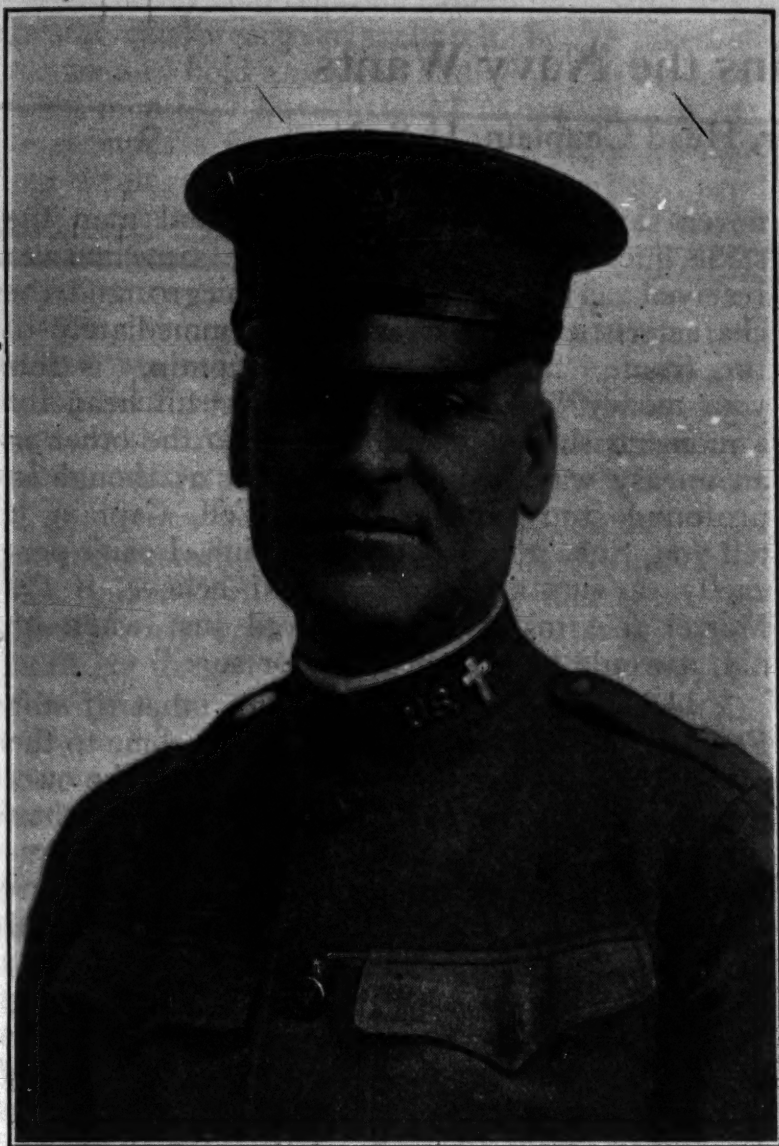
official sympathy and support that their work merited. In the old Army, there were for many years those outstanding men of whom you have heard mention made here. If I could run through the roster it would be easy to convince you that you had representatives among the old Army Chaplains of whom you may well be proud. Are there Episcopalians here who do not know Silver, Brown, Pierce and Pruden? Are there men of the Southern Methodist church who do not know John Randolph, who is the oldest man in years yonder in the front line trenches? Are there members of the Christian church here who do not know Thomas J. Dickson, now at the front? Baptists of the Southern Conference must have a pride in the accomplishments of Fleming, and Methodists of the Northern branch, that great denomination, must know that splendid man Chenoweth. A glance through the roster would cause almost any church a bit of increased pride in the accomplishments of its Chaplains.

Perhaps in the old days we failed to get that broad perspective, that vision of things that would have been helpful in this emergency. Men who might have been outstanding men were content with those quiet, unnoticed offices which after all constitute a very large part of the joy of any clergyman's life. Had these men chosen to remain in their pastorates, many of them are timber out of which you would select your missionary secretaries or superintendents—yea, even your bishops.

In our failure as Chaplains to have a great, splendid scheme for you when this emergency arose we were no more remiss than were men in other sections of the War Department. I remember hearing how the War College planned for two great seeming needs that might arise. We had, whenever the United States should enter the war, two schemes of action. One would be to set up a defense against the invasion of our own country; the other to invade some hostile territory where the Navy would be required to secure for us a base from which to disembark. Neither thing came true. We were not invaded and our troops landed on friendly soil. Had the Chaplains worked out a scheme it would probably had been just as wide of the mark.

In our dilemma, the War-Time Commission of the Churches has come to our support. You have provided that which we lacked. There was no avenue through which we could reach the things required, no place where our thoughts, our ideas, our plans, could be coordinated and put in shape for action. The War-Time Commission of the Churches have supplied just that. You reach out through two avenues. One toward the War Department and the other toward the churches, and keep us helpfully linked to both.





Maj. John T. Axton, Chaplain, U. S. A.

There has been much talk about the breadth of vision of our Army Chaplains and how they reach men of all classes without regard to creed or sect. I sat in my office last Saturday and saw a Roman Catholic priest marry two young Jews. Recently I attempted to describe the ideal uniform for the Army Chaplain. He should wear the broad-brimmed black hat of the Methodist, the high-cut credo collar of the Episcopalian or Catholic, the watered silk Baptist vest, the long-tailed blue coat of the Presbyterian and a pair of Congregational pantaloons like mine, with two legs, more or less independent, but somehow coming together in union at the top. He should be as fervent as a Methodist; as biblical as the Disciple; as tenacious of truth as the Baptist; as dignified as the Episcopalian; as conservative as a Presbyterian, and as progressive as a Congregationalist.

You have sent us a splendid group of men. May God give you wisdom and tact to carry all the other departments of your work forward.

Since you insist upon another word, let it be concerning your camp pastors. I have felt very keenly the enthusiastic support of these camp pastors.

Shortly after I arrived at the port of embarkation for duty, a representative of the Service Commission of one of the large denominations came to me. A camp pastor of his denomination had been a flat failure. He wanted to put another man into the camp and I told him that the opportunity was still there. Because one man had failed there was no reason for supposing that the scheme was a failure. The representative told me that he would send the best man that he could find. He did, and we have stood behind that man. I saw him recently as he dealt with a group of about 200 men who were on the eve of departure for oversea service. Oh, his plea was wonderful—so sweet, so sympathetic, so helpful. And yet it was so full of that ginger and optimism and vigor that it never failed to stimulate courage and splendid achievement. After a time he began to talk to these men about some things he would like to have them leave behind, everything of which they would be ashamed. Then he began to specify. Many men in that group, he said, had fallen into the habit of rolling the bones—that is, gambling with dice. He said, "You would be ashamed of that over there. Don't go over there with that." And then he said, "I wonder if there is not a man down here somewhere who wants to do away with this old habit of gambling? If there is, just let him throw his bones down on the floor." Well, before the bones stopped dropping, he had gathered up as many dice as his two hands could hold, all kinds of dice. At the close of this little exercise the First Lieutenant said, "Men, the Chaplain has brought this matter up, but there are other things. There is this matter of vulgar and vile profanity. Let us do away with that. Will every man who wants to do away with all of these things that are wrong just up with his hand?" And practically every hand went up. And then the Sergeant said, "This is not enough. Let us give three mighty cheers for the Parson." And they did. That is typical of the work these camp pastors have done.

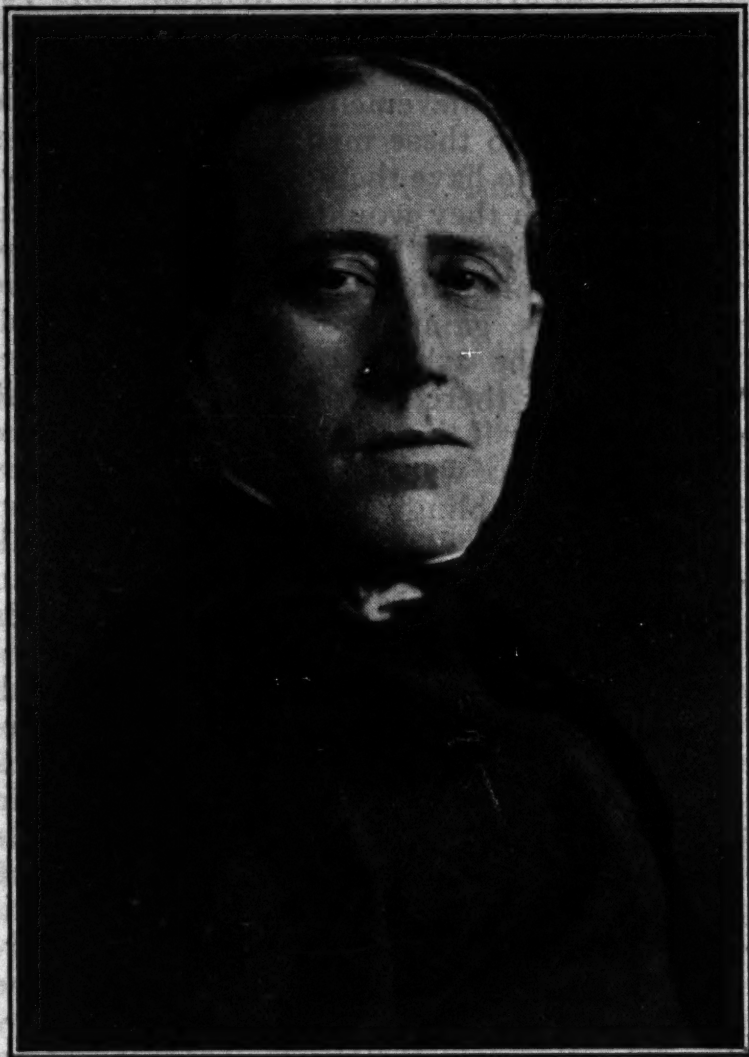
There is sure to come a time when all welfare activities must be co-ordinated, when overlapping must cease, when the man-power of the church must be conserved. Men qualified to do work as camp pastors still have an opportunity for service. There is provision in the order for that; all they need is an invitation from the Camp Chaplain and they will be permitted to work under his supervision. I do not, for a moment, think that Army Chaplains are going to fail to be broad enough and wise enough to invite these men to come and help them in their work. While officially these men are out of the camps, an avenue is still provided through which their services may be used; there will still be an opening for them.



## The Kind of Chaplains the Navy Wants

By the Rev. John B. Frazier, Head Chaplain, U. S. N.

I SUPPOSE you are familiar with the fact that gambling is not allowed on board ship. I remember a few years ago while cruising in the Orient, a Master-at-Arms, who is the police officer of the ship, while feeling his way amid the uncertain shadows of the ship's fire room, far back in a dark corner of a coal bunker discovered three men engaged in a game of poker. He crept up to them and before they could realize what was



Rev. John B. Frazier, Head Chaplain, U. S. N.

happening placed his hand over the pot. The men of course fled, but not in time to hide their identity. The Master-at-Arms had their names and he had the money, too, and the cards as well. The men were rounded up and brought to the Mast. The Captain was sent for and to him were presented the facts with the incriminating evidence. He proceeded to give them a lecture on the regulations covering such matters, at the conclusion of which he asked each individual if he were guilty of the charge. They all denied any connection with it and expressed the profoundest ignorance. The Captain then, extending the money to the first man, asked, "Is this your money?" and received the answer, "No, Sir, I

never saw it before." Of the second man the same question was asked and the same answer received. The third man was a negro, and the characteristics of his race came immediately to the front. "Smith," said the Captain, "is this your money?" The negro scratched his head for a moment, shifted from one foot to the other in an uneasy way, wrinkled his brow as though in profound study and replied, "Well, Captain, I tell you, Suh, it's just this way, Suh, I can't perfectly say it's my money, but I believe, if the Master-at-Arms had not arrived just when he did, it would have been mine for sure."

I believe sincerely, Gentlemen, that if the Federal Council of Churches had not come to the rescue just when it did, the troubles that are ours today would have been infinitely greater than they are. The Chaplains of the Navy have received the heartiest co-operation from the members of the Council, and we are greatly indebted to them for any success that has come to us.

Four years ago we had twenty-four Chaplains in the Navy. This morning in looking over my books, I find that we have one hundred and eighty-five as capable and devoted young men as you will find in any walk of life. Until recent years the Chaplains who came into the Navy secured their appointment in a large measure through political influence and power—that is the way I got my job. Today political pull has absolutely nothing to do with it. In the first place, the denomination to which the applicant belongs must first recommend him. In the second place, a duly constituted board of said denomination looks carefully into his record and his abilities, and further recommends him. In the next place, his papers go to the Federal Council of Churches and they further investigate and pass judgment. Finally, after these duly constituted bodies have passed on the candidate, his papers are referred to me and from all received I select the best. As letters of recommendation are not always a fair estimate of a man's character and ability, the candidate is then required to come to Washington, where he undergoes such examination and inspection as is thought best. This examination includes a sermon, preached in one of the city churches or in a mission. When this plan was first inaugurated, I preferred having the candidate preach in the church, but soon discovered, and with good reason, that the pastors of the city churches and, no doubt, the congregations as well, did not like to have the candidates practise on them. I discovered also, that the mission is a better place for this work as it brings out the fact of a man's adaptability as preaching



to an ordinary congregation cannot do. Most any minister can preach in a church, but it takes a good man to hold a mission audience. In the last fifteen months I have listened to an average of five sermons a week; as a result, I am suffering from theological indigestion and can scarcely keep anything on my ecclesiastical stomach; but I have enjoyed it and the plan has worked beautifully. I say to you without hesitancy that I will take the 125 Chaplains who have come into the service in the last ten months, and stack them up against any body of professional men in civil life or any corps in the Army or the Navy, without either fear or embarrassment.

I get letters every day from the Chaplains. I had one yesterday from a fine fellow who said, "The only objection to my job is that I find I cannot do my work in eighteen hours a day, and I have got to have six hours' sleep." This young fellow was an All-American football man, and he is an All-American preacher, too. When he went on board ship he was not especially welcome because his predecessor had sort of "balled" things up. But he knew the situation, having been previously informed, and he had brains enough to follow good advice. He felt his way diplomatically and with "horse sense." After he had been on board about two weeks, he went on deck one evening to witness a wrestling match. When the prize wrestler of the ship had succeeded in throwing all comers, the Chaplain stepped to the front and offered to "take him on." The enthusiasm among the officers and crew was great, they, of course, expecting soon to see the "Parson" bite the dust. Thank God! he fooled them. In a few minutes the Chaplain had done the work beautifully. The vanquished "prize winner" was taken to the sick bay where the Doctors set his collar-bone. The Chaplain, of course, was the hero of the occasion. The Executive Officer said to him, "Chaplain, if you will break another man's collar-bone before next Sunday morning, you won't be able to accommodate the crowd at church." That Chaplain is a live wire, full of red blood, he is not afraid of anything and is a good preacher, and one of the most spiritual fellows I ever met. We don't want men with water in their veins. We don't want any man who is afraid to face fire. We want live men who are willing to die, not merely for their country, but for their convictions.

#### A Message from General Pershing

In response to a message of confidence from the Washington Convention to General Pershing the following cabled reply was received:

"Many thanks for your cable of confidence. We rely on the churches at home to keep the spirit of the people white hot with patriotism and courage until victory has been won.

PERSHING."

#### The Work of Moral Sanitation in Camp Communities

By Major Bascom Johnson, Sanitary Corps, U. S. A.

**B**OTH Congress and the Secretaries of War and of the Navy established, early in the war, the national policy of a clean Army and Navy. The Commission on Training Camp Activities was immediately appointed to make this policy effective. Those of you who were familiar with the surroundings of army camps before this war know that this was a most important step.

The Commission immediately put investigators into the field to find out about these conditions. They reported them to the Secretary. Very soon it was found that it was desirable to create machinery that could take action on the ground and carry out the policy of having clean camp environment. So the Surgeon General of the Army commissioned a number of men in the Sanitary Corps and detailed them to the Commission on Training Camp Activities to carry out this function. There are now some forty-five such officers located in the neighborhood of big army camps. These men have a corps of investigators, both men and women. They report the conditions which they find to Washington; but before they report them they lay them before the community, both civilian and official, with the idea that much of this evil condition can be cleaned up without action from Washington. I am happy to say that our record in this regard has been almost one hundred per cent. There has never been any community that had a red light district, for instance, to which the program of the War Department was explained, and the fact made known that such conditions made for a decrease in the efficiency of the Army, that has not, either through its officials, or through the pressure of the citizens of that community on its officials, cleaned up those conditions. There are one hundred and seventeen red light districts that have been closed up in this way in cities near military camps during the past year.

The practical results of the elimination of red light districts and open tolerated houses of prostitution have been that the venereal disease rate for soldiers located in or near those cities having such districts before the war, has decreased seventy-five per cent. I have in mind one city where I spent two years in this social service work before the war. It had an open district. The venereal disease rate for soldiers at this camp before the war was approximately two hundred per thousand a year. After our Law Enforcement program had been in operation some two months, this rate dropped to forty, and it has continued low ever since.

But these results cannot be permanent unless the community is educated to the need,



and the reasons behind this program—and that is where the church comes in. I want to endorse what Chaplain Frazier just said. What we want for this work is church leadership, and the church leadership with blood in its veins instead of water, backbones instead of wishbones.

Now, as a matter of fact, I have found in many cases that the leaders in the churches in many communities were men who knew nothing about this matter. They did not know the danger of venereal diseases; they did not know anything about the loss in man power and the waste in efficiency which these diseases entail. Our first task is to teach ministers something about syphilis and gonorrhea, and get them into the habit of talking of them in open meeting. There has been altogether too much silence upon this vital problem. There has been too much fear of offending somebody's sensibilities. But in the meantime thousands upon thousands of men, in the army and out of the army, have been laid low and their efficiency reduced enormously. The first thing ministers should do is to inform themselves about the dangers of these diseases. Inform yourselves about the conditions in your town. Know whether your Chief of Police is on his job; know whether your Mayor is living up to his oath of office; know where the red light districts are; know where the dance halls are; know where the places of assignation are; see to it that your parks are clean and well-lighted so that they cannot be used as places of assignation; know that your restaurants are clean morally and physically. When you know all this, it is your business to be leaders in your communities in bringing the pressure of enlightened public sentiment to bear to make conditions clean and then to keep them clean.

I have in mind a minister in San Francisco who took pains to inform himself upon the whole subject. He kept up his investigation week after week. When the right time came, he read from the pulpit the location of these houses of prostitution; he gave the name of the owners and called it the "Roll of Dishonor."

Full information, then, about these conditions, full information about the Government's program, and action based upon that information is the message that I would bring to you this morning. You will find enough strategical communities near your home town, and you will find a representative of the Government who will be delighted to give you this information, and who will make suggestions for the kind of action that will be best used to carry out the program.

Gentlemen, in this tremendous war where our soldiers are fighting to make the world safe for democracy, we at home can do our part in making democracy worth fighting for.

## Interpreting America to Europe

The Ambassadorship of the Red Cross

By Mr. Ivy L. Lee

**M** R. CHAIRMAN: I want in a very few minutes to give you a vision, if I can, of the meaning of the Red Cross in this war, because the Red Cross, as we see it and as it has grown in our vision since we have been related to it during the past year, has come to be something that none of us ever dreamed of before. I just returned, a few weeks ago, from a three-months' stay in France, where Mr. Davison and I visited most of the work the Red Cross is attempting to do. We were extremely interested in seeing the results of one of the great fundamental methods of the Red Cross in this war which is absolutely unique. When the war started we were unprepared for military action, and the great fundamental necessity was not only the relief of the suffering of Europe, but to have the people of Europe, discouraged, disconsolate, war-worn though they were, to have them understand just how the United States really got into this war. Therefore there was the necessity of undertaking to carry a practical message of sympathy and reality to the people of France and the people of Italy and, to a certain extent, to the people of England. We carried doctors into villages that had been denuded of their home doctors; we carried nurses; we carried clothing; we carried food for the sick; we carried an educational program for the relief of tuberculosis. We spent a great deal of money, but the most important thing that we did, as Ambassador Page expressed it in talking to us in Rome, was, as he said, "You brought to the people of Italy not only money and comfort, but you brought them love." And if there is one thing that the Red Cross has done in Europe in the past year, while our Army was getting ready to do the real business, it has been to take a message of love to the sick and war-worn people of Europe from the United States.

We have issued a great deal of literature, and I would like to invite your attention, when you go home, to the details of how this work has been carried on. The results of it have been most astonishing. Mr. Davison and I were crossing the Alps and we met an officer of the Italian Army. You know the officers of almost all European armies are poorly paid. This officer showed us a great deal of attention in a way that greatly facilitated our passage to the frontier. When we arrived, Mr. Davison offered to make him a present, a present of what is equivalent to a French Louis. He said, "No, Mr. Davison; I cannot accept that. But I will tell you what I will do. If you want to make me very happy when you go back to the United States, send me a Red Cross button."



We were up in Belgium. We went to one of the schools where the little Belgian refugee children are being taken care of. We were very much interested to find those little refugee children singing, "My Country, 'Tis of Thee," in English. We went down to Italy, and there we found the children singing "The Star-Spangled Banner" in English. It is perfectly wonderful how the people of Europe have responded to this message of love. We feel that, though we have relieved much suffering, and though we have done a great many things of a material nature of which we are very proud, one of the greatest contributions that the Red Cross has made, not alone to this war and to the winning of it, but to permanent peace, is the fact that we have in this way shown the people of Europe that we are not only powerful and energetic, but that we also have the spirit of unselfishness and the spirit of love.

The thing we are most keen about inculcating in the minds of the American people is that we do not regard the Red Cross as an organization merely. We look upon the Red Cross as the mobilized heart and spirit of the

whole American people, its organized form in which the people may express themselves in this voluntary relief work at home and abroad. Remember what the Red Cross is as it touches every home, as it touches every church, as it touches every sect, as it touches every phase of American life. The great opportunity of the Red Cross is to touch all these without regard to prejudices of any sort, and carry the conviction and the meaning of service and sacrifice. Remember that we can carry that propaganda. Who does not see that the greatest need of the world everywhere is service? That it is that which must be implanted in the hearts of the American people and in the hearts of the people of the world everywhere. We feel that if this war ends in a merely military victory, and if that is all there is to it, the victory will have been bought at a pretty high price. But if, in addition to that victory, through all the great agencies developed in this country, and especially through the agency of the American Red Cross, we can implant in the hearts and souls of the American people a vision of love and service and sacrifice, the effort will not have been in vain.

## The War Department and the Chaplains

By the Hon. Frederick P. Keppel, Third Assistant Secretary of War

**M**R. CHAIRMAN: I once heard Mr. Justice House say in a somewhat similar position that he stood before his audience with his sides bleeding from the spur of the moment. I never knew until this moment exactly how he felt, or what he meant, but in the organization of the War Department there is no allotment of time for the preparation of extemporary addresses; so this will not be an effort of that character.

I should like to say, so far as I can speak for the War Department, that in all earnestness the Department welcomes, as I suppose no military organization ever before did in the history of the world—welcomes the support of bodies like this one, and of bodies not in the ordinary sense of the word religious in their nature, but all bodies who are so organized and so representative of their communities that they can bring to bear on the life of the soldiers the higher things and the more worth-while things. The Army recognizes that the work which the soldiers have to do, the hardest and the most cruel part of it, is strengthened and in no way weakened by the highest spirit of devotion which we can encourage and maintain in the officers and the men.

The whole matter would be a simple one, if it were not for the fact that we have really an

embarrassment of wealth. Everybody wants to do his share. Everybody wants to take his part in this great enterprise. Not the least of the difficulties which the War Department faces is in keeping the various agencies—well, to put it truly, from getting a little into one another's way. There is no possibility of pulling them all together outside the War Department in such a way that we could speak to one man for the whole altruistic enterprise of the nation. For that reason it has developed that the Department itself has from time to time to appear to be telling people how to do their own business. That is not in the least what the War Department is doing, or attempting to do. But I am really grateful for this chance to say that the difficulty is simply this: that there has to be some co-ordinating agency, and, so far as the soldiers are concerned, it has to lie evidently within the War Department. For that reason, the Department welcomes most heartily any suggestion that any layman or cleric can make regarding this whole matter of co-ordination, this working together for the one end we have in view.

On the other hand, it seems necessary to make modifications in the existing conditions. Such an effort to modify the present order is not in the least for the purpose of exercising



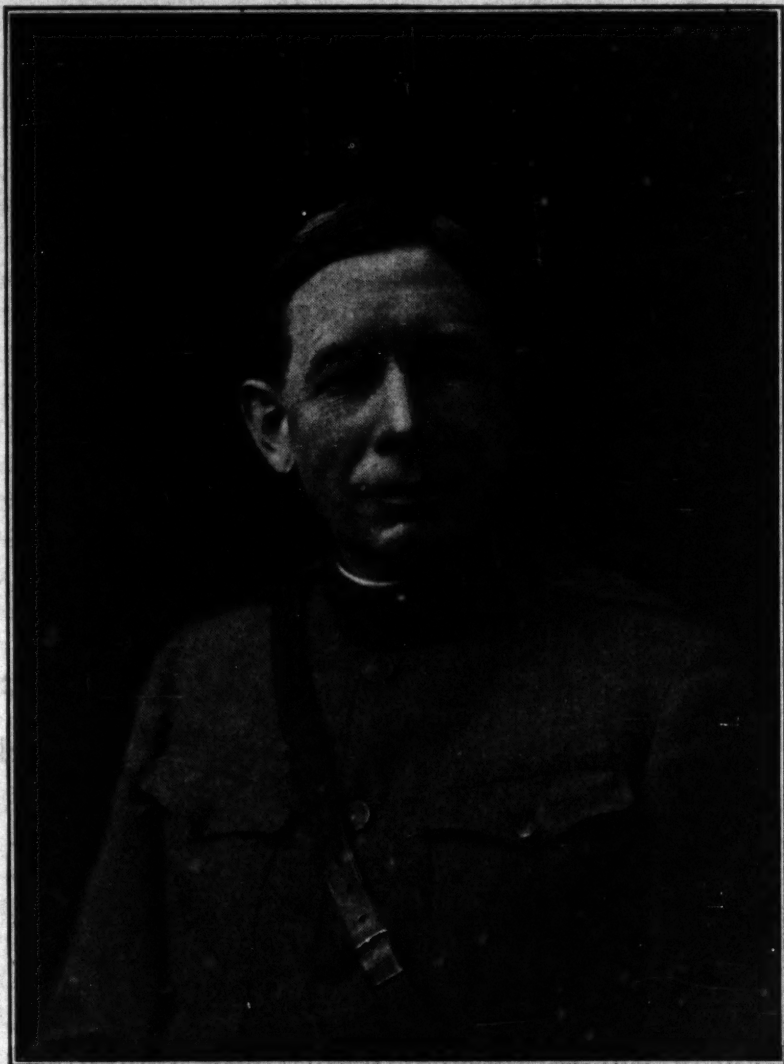
authority, but merely for the purpose of coordinating and using really to the best advantage many, many agencies, all of which are anxious, and all of which are prepared, and all of which are enthusiastically working in the national good.

I am very glad I got in in time to hear Bishop McDowell as he spoke of the desire of the Department to get your help, and all other help, in the matter of the Chaplains. I have been told by men who have returned from the other side that the spirit in which the Chaplains are taking up their work among our soldiers in France is beyond all praise. And it is very interesting to see the sidelights that come as to the relative importance of a man's denomination, or even the major branch of the Church, and the importance of his representing the highest things in religion. I heard one story from a Roman Catholic priest, who returned, about an opportunity which came to him just before the troops were going into the battle. He asked the company with which he was associated if any of the boys wished to be baptized. Four or five said they did, not all of them Catholics. He was without the elements of the sacrament, except a little water in the bottom of a shell hole. But he used that and baptized the men. Afterwards some folks, a little more strict in their interpretation of the ritual, called attention to the fact that the water had not been sanctified, and the priest remembered the Scriptures well enough to call attention to Philip and the eunuch. He heard nothing further from the objectors.

There is another story that I heard of a Chaplain who had shown extraordinary devotion and courage, and as a result had been cited for bravery, and formal announcement of this and the citing of soldiers who had received the same honor was set for a certain time. It was to be a great deal of a military function. When the time came and everybody had gathered, and the soldiers were there, the Chaplain was not. He had forgotten all about it. He was up in the front line trenches, and they had to send a messenger to get him back. Now, while we get men like that we need not worry as to whether our boys are getting the kind of strength and the kind of personal help they want.

But I do want before I sit down to ask you again, all of you, to think in terms of getting the very exceptional fellow for our Chaplains. He will have a chance that no man, no minister of religion ever had, I suppose, before, certainly in the history of our country—and the Army will give him his chance. We are making every effort to give the chaplains their chance. Do not worry about the desire of the War Department to live within its regulations. Of course, we have to do that in order to play

fair, but I think we are big enough to break a rule once in a while if we are getting something worth while as a result. What we want, as I told some Presbyterian clergymen a day or two ago, what we want is the men you cannot spare. You look around in your communities for the men you want for Chaplains, and it is the men that you cannot release from their present work that we want. Those are the men we need.



*Very faithfully*  
*Chaplain*  
 Senior S. H. Q. Chaplain A.E.F.

### A Message from Bishop Brent

Delivered by Dr. Charles S. Macfarland

THE opportunity of the Chaplain in the American Expeditionary Forces is unprecedented in military history. The best manhood of America is his to guide, inspire and mould. It has been a common complaint in parochial life that men do not form a prominent element in the average congregation. No such complaint can be made in the Army. Again our soldiers are in a temper of mind to welcome greedily the truth of God from the hearts of true men. They are at the most receptive moment of their lives. They are quick to detect and spurn unreality and sham.



They are in search of, and responsive to, what is real.

The religious tomorrow of America lies latent in the soldiers of today, and it is the responsibility of the chaplain to shape it so that the Kingdom of God will enter into American life with power. Already there is springing up among the Chaplains a sense of brotherhood resulting from personal fellowship. It does not mean the breaking down of personal convictions, but rather the giving of due respect to the honest convictions of others. Mutual understanding is the first step toward unity.

The Chaplain comes with two commissions—that of the Church which provides him with power on high, that from the Nation which indicates his sphere of duty. He is simply a Minister of God working in military conditions. He is always and everywhere the spiritual general of the Army and his insignia perpetually proclaim it.

If the Chaplain of the A. E. F. works in the uplands of opportunity, he also works in a furnace of temptations and difficulties. The strain will be constant and, in both front line and back areas, terrific. Facilities for movement will be restricted owing to the insufficient transportation of the Army. Problems of moral and spiritual character will thicken daily. Endurance will be tested to the limit. Only strong men reinforced by an Almighty God can meet the demands of the emergency.

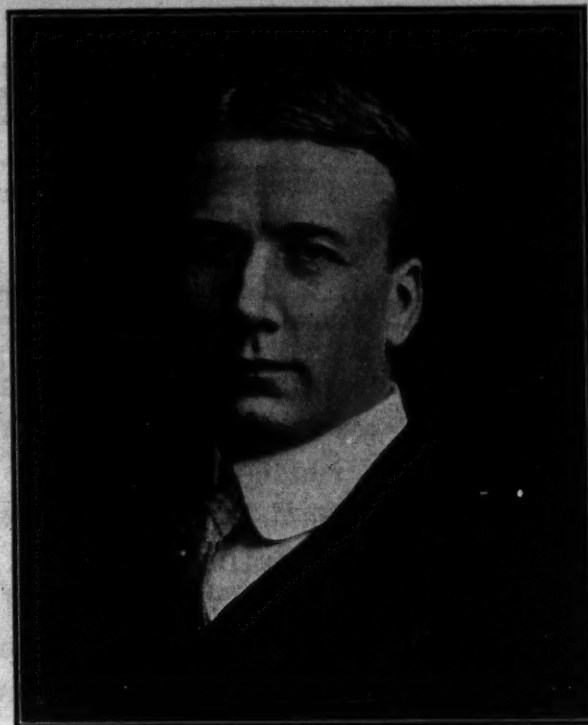
We, upon whom has fallen the responsibility of organizing and directing the religious leaders of the A. E. F., are wholly dependent on the churches of America for the character and the number of those who come to us. We beg of you to think only of one thing—the choicest manhood of our Nation is in France or headed toward France under the domination of the spirit of self-sacrifice. The strongest and best men in the Ministry are not too good to serve them. It would be a crime to send weaklings or incompetents to so sublime and so difficult a task. Give us your best and give them promptly.

C. H. BRENT,  
*Senior G. H. Q., Chaplain.*

### The Chairman of the Meeting

The gracious, self-effacing, yet efficient chairmanship of Dr. Robert E. Speer was an inspiring feature of the Washington meeting. From the stenographic report of the proceedings is reproduced the following brief acknowledgement made by Dr. Speer of the unanimous vote of thanks tendered to the officers by the convention:

"Speaking in behalf of the other officers and myself, I can only say that we have had from the beginning the feeling that these were days when the duties that the war involves were duties that nobody dare shirk, no matter how much addi-



Dr. Robert E. Speer, who presided over the Washington Conference

tional burden they might involve. In reading the other day the letters of young Edwin Austin Abbey, I was struck with the brief sentences which closed either the second or the third letter which the lad wrote to his mother from the camp in Canada where he was working at the time the war broke out. 'I have not been able,' he said, 'to get the war out of my mind. It seems to me immoral that a man should think or plan about anything else in these days.' And putting on these words the construction which young Edwin Abbey intended, I think we all would agree with them, and feel deeply the force of them. It is immoral that any man should think or plan about anything else in these days, these days we are living in, than this great tragic struggle which has gathered us all up into its embrace. And even though upon everybody in this room the war has laid a double burden, there is no one of us who does not rejoice in the opportunity of rendering whatever service we may to the nation, and especially in rendering that service in the form in which it is most valuable and indispensable to the Nation, in maintaining and magnifying to the utmost the moral and spiritual forces of our national life, to which no agencies can make any contribution any greater, no agencies can make any contribution as great, as that we are called upon to make in the name of the Church of Christ. We are very grateful for these kindly words, this over-kindly estimate of the services rendered during the year."

Chaplain F. W. Lawson, of the 302nd Machine Gun Battalion, told an audience at Judson Memorial Church, in New York, recently, that a new religious spirit was manifest in the American soldier at the front. He said he doubted whether there was an atheist in all the front line trenches.



# A Prayer of Thanksgiving for Peace

By the Rev. F. H. Knubel, D.D.

**T**HOU God of Peace, calm in the sureness and goodness of Thy purposes, Whose benediction to man is ever peace, we thank Thee for the renewal and increases of this, Thy gift, in which our hearts to-day rejoice. It is Thy will that hath been done, Thy victory that hath been won. Help all men then to know that it is Thy peace which hath come. While thus we praise Thee, we thank Thee also with those everywhere whose hearts, anxious for loved ones, are now quiet and glad.

**T**HOU God of Truth, Whose truth doth make men free, we thank Thee for the new birth of freedom that has come to many lands, praying Thee that its fulness may enrich the earth. Grant that to all men this liberty shall bring the freedom of Thy Son, for then shall they be free indeed.

**T**HOU God of Love, Whose love is tireless, endless service, we thank Thee for the countless men and women whom Thou hast inspired in these years to give their all, to give themselves that right should triumph and

that others might be blessed. Help us never to forget what their deaths have brought for us. We thank Thee for the nations with which our cause was united. We thank Thee for the exalted and special place of service to which Thou didst at last bring our nation. We thank Thee for Thy servant, the President of our country, thru whom Thy way of peace was found. Oh, Thou Who didst come to give Thine own life as a ransom, grant that Thy spirit of service shall continue in the days to come; that unselfishness shall reign among nations and among men. Keep our land from foolish pride. Show us new ways whereby we may serve Thee and the world.

**T**HOU God of Thy Church, which Thou dost love, and against which the gates of hell shall not prevail, in this new age whose dawn has come make her faithful, give her new vision of her message and mission, set men after Thine own heart as her leaders, send her with new devotion and courage to the problems and needs of men. Bring thus Thy changeless peace to the hearts of men and to the world.

**A**LL our joy, all our thanksgiving, all our longing we lift to Thee as yet we pray:

"Our Father, Who art in Heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil, for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen."